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EDUCATIONAL STATUS OF CONSCIENTIOUS OBJECTORS

Grade Reached	Per Cent.	Grade Reached	Per Cent.
0.....	100	H. S. I.....	42
1.....	99	H. S. II.....	29
2.....	98	H. S. III.....	24
3.....	97	H. S. IV.....	18
4.....	94	Col. I.....	12
5.....	88	Col. II.....	9
6.....	80	Col. III.....	6
7.....	70	Col. IV.....	3
8.....	58	Professional.....	.5

Slightly over 50 per cent. of these men are Mennonites. There are 80 Friends; other denominations have fewer. Ninety per cent. of total are objectors on religious grounds; 5 per cent., on social; 3 per cent., on political; 2 per cent., on ethical. Many are non-voters, and the majority seem uninterested in social organizations or enterprises. Out of 718 cases, inquiry showed:

Willing to accept regular military service	16
Willing to accept non-combatant service	160
Willing to accept farm furlough	275
Unwilling to accept any kind of service that is in any way connected with the military machine	267

Final dispositions of 2,100 cases:

Recommended for farm or industrial furlough	1,500
Recommended for Friends' Reconstruction Unit	88
Recommended for non-combatant service	390
General military service (insincere)	122

About 65 per cent. were farmers; 90 occupations were listed. Ninety per cent. were American born.

Psychologists had to be ready to give opinions as to sincerity, and conducted examinations to this end. Boards of Inquiry reached conclusion of "insincerity" in 122 cases; correlation with psychologists' opinions is not known.

Most objectors are intelligent and sane. There are three main types: religious-literalist; religious-idealist; socialist. The last two types are intellectually and morally of high caliber.

An appendix gives the form of examination. It includes: (1) Mental Age. (2) Personal and Family History. (3) Educational History. (4) Occupational History. (5) Religious History and Practises. (6) Moral History and Habits. (7) Social History. (8) Grounds and Degree of Objection (in detail).

MURCHISON, CARL: "Criminals and College Students." *School and Society*, 1920, 12, 24-30.

It is not a lack of intelligence that makes one a criminal; neither

is it a possession of intelligence that causes one to become a college student. The army Alpha test gives the same median intelligence (62) for 3,328 white criminals as for the white members of the army. Other studies of white and black males and females show no preponderance of subnormality on the part of criminals, except that white fallen women, as would be expected, belong largely to the subnormal group.

The median of 1,000 students at Miami was 129, but the individuals varied all the way down to 50 (Alpha). Analysis of A-grades given in curriculum subjects shows median intelligence of students succeeding in Philosophy is 162; of those succeeding in Home Economics, 126; with other subjects ranging between. The intelligence of students is thus correlated with the subjects in which they attain success; in general, those succeeding, say, in philosophy have no trouble with home economics, but the converse is not true.

The majority of those who dropped out during the college year "did so because there was no subject concrete enough for their comparatively feeble intelligence."

In a group of criminals classed according to crime, the intelligence of offenders against persons was seen to be strikingly below the intelligence of offenders against property; in general, the former were below the median army figure, the latter above it. Army data show that the variation between different occupations is from 127 to 35 (medians); the higher the figure, the more abstract the profession.

President Lowell's figures show that college students specializing in philosophy and mathematics do excellent work in both law school and medical school, while students following various other college courses do markedly better in medical school than in law school. In general, the success of the groups at law school shows the groups arranged in the same order that was established at Miami; but the various groups show roughly equal ability at medicine, as would be expected from the low standing of natural science on the Miami list. In each case a high group can reach down but a low group can not reach up.

"The difference between the average individual and the average criminal is not a difference that can be expressed in terms of intelligence." The danger of criminality appearing in a person is, however, often due to the attempt to succeed at a given level which is too high for the individual; together with the habit of "non-conformity," failure at a task may lead to criminality on some level suited to the individual. In applying the above, *student advisers* should help students to find their level; *crime prophylaxis* can show people how high they could reach in lawful occupations; *vocational*

guidance (except for low-grade feeble-minded) must take full account of the aptitudes of individuals, with especial reference to their *environment*, work being one of the most important elements of the environment to which the individual must be happily and permanently adjusted.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. March-April, 1920. *Quelques particularités de la langue et de la pensée chinoises (suite)* (pp. 161–195): M. GRANET. — Reaches the conclusion that the problem for the Chinese is that of transforming the spoken language so as to render it capable of phonetic transcription, and the development of a language evading monosyllabic structure and installing the use of derivations and grammatical forms. *Les idées de temps, de durée et d'éternité dans Descartes* (pp. 196–233): J. VIGIER. — This, the first article, is concerned with the question of time in the physics of Descartes and with psychological duration, in connection with the doctrine of continuous creation. *L'idéalisme et les conceptions réalistes du Droit* (pp. 234–276; first article): G. DAVY. — Realism breaks on the following dilemma: "either it remains strictly faithful to the rigorous logic of its too narrow method . . . and then it is powerless to take account of the ideal value of right, or it seeks to take account of this value, but, through the failure to comprehend the true meaning and bearing of the sociology which it invokes . . . it succeeds only by an appeal more or less unconscious and contradictory to the metaphysical idealism that it combats." *Revue générale. Education and démocratie*: ANDRÉ LALANDE. — A comparison and contrast of Dewey's *Democracy and Education* and Ludovic Zoretti's *Education. Analyses et Comptes rendus*. Paul Oltramare, *Essai de biosophie théorique et pratique*: P. MASSON-OURSSEL. J. Durantel, *Le retour à Dieu par l'intelligence et la volonté dans la philosophie de Saint Thomas*; J. Durantel, *Saint Thomas et le Pseudo-Denis*: ETIENNE GILSON. Gustave Geley, *De l'inconscient au conscient*: G. L. DUPRAT. Albert Kaploun, *Psychologie générale tirée de l'étude du Rêve*: G. L. DUPRAT. *Revue des Périodiques*.

Aristotelian Society. Proceedings, 1919–1920. London: Williams and Norgate. Pp. 314. 25 s.

Eno, Henry Lane. *Activism*. Princeton, N. J.: University Press. 1920. Pp. 208. \$1.50.

Erdmann, Benno. *Grundzüge der Reproduktionspsychologie*. Berlin: Walter de Gruyter & Co. 1920. Pp. 186. \$1.40.